

are also available and would broaden the faculty and institutions discussed.

Reprinting the now classic memo by Sheila McIntyre is one very useful chapter in the book. It is both ironic and saddening that it is still as timely now as when it was originally written. Circulated informally in 1986 and then published in the *CAUT Bulletin* in 1987 it documents an individual's experience and a pattern of discriminatory behaviour. In this version, McIntyre describes her experiences leading up to the memo, and its impact on herself, her women colleagues and the Queens Law School. The two chapters which follow, one by Patricia Monture on her experiences as a native women at a conference while a law student and the other by Bruce Feldthusen analyzing the role of men in creating and sustaining the climate which makes women faculty uncomfortable, are interesting although they do not appear to be as significant a contribution as is McIntyre's work.

The book has its weaknesses: a lack of experiences from smaller institutions is one of them. Although the book is obviously not comprehensive, the chilly climate is discussed only in the context of large universities. One of the chapters is a Status of Women report from the University of Saskatchewan, adding some geographic variety to Western and Queens. But although it is regionally distinct, it is still a large university. The learning and teaching environment at smaller institutions is acknowledged to be different for students. It would be significant to know what it is like for women faculty. Do the smaller number of faculty contribute to a better or worse environment for women? Are there structural factors about smaller institutions which affect the number of women hired? For example, in Nova Scotia there has been a widespread assumption that we have more women faculty than elsewhere because of the lower salaries in the region.

And, although the book attempts to include issues of racism and homophobia, these chapters are not well integrated with the majority of the material. The book primarily examines the working experiences of academic women, the most powerful women in the university. Students and support staff are mentioned, but the experiences of staff in

particular are largely ignored. One glaring experience that might have been included is that of Mary Warren, a secretary at Brock University, who was fired for involvement in the complaints about the sexual harassment of a faculty member. The *CAUT Bulletin* has carried occasional updates on her experiences in trying to obtain justice.

However, in spite of the shortcomings of this book, it is an important volume for those interested in women's experiences in higher education. The important thing about it is that it is published, in the public domain, in a way which can reach individuals who do not receive all the newsletters and documents of academic groups. It brings the experiences of women faculty to a wider audience and, one hopes, provides information so that systemic problems in academia can be linked to those in other spheres in order to organize and mobilize for change.

Jane Gordon
Mount Saint Vincent University

Community Research as Empowerment: Feminist Links, Postmodern Interruptions.

Janice L. Ristock and Joan Pennell. Oxford University Press, Toronto, Ontario, 1996.; xi + 153 pages; ISBN 0 19 541080 7 ; \$16.95

Ristock and Pennell's book is timely because a void existed concerning the merging of feminist principles, post modern insights and community research. Adding empowerment to traditional models of collaborative research entails more rigorous attention to power relations, cultural context and social action. Adding postmodern interruptions involves rejecting universalizing narratives.

The moment is upon us for an upswing in collaborative research. Feminists in academe have reached a critical mass and most community groups are in a precarious position. This book will serve as a catalyst to bring researchers and community groups together to address issues at the grass roots level. Researchers will gain insight into numerous issues posed by undertaking community research and

community groups will appreciate when collaborating with professional researchers is beneficial. The book is useful to both audiences as insights from the research experience of both authors are integrated into a coherent presentation of how they approached feminist research quandries.

The book is framed at the beginning and end by a joint discussion by Ristock and Pennell on the relationship between empowerment, community research and a post modern orientation. Subsequent chapters outline each author's experience doing community research in a variety of settings: off campus education; a group for aboriginal women; a women's mental health clinic; a feminist social service collective; an education project for workers in shelter and second-stage housing; lesbian communities; and a unionized shelters for abused women. The authors use their experiences in these settings to raise critical issues associated with community research: building inclusive communities; using research to foster organizational renewal; combining multiple research methods; power relations; and ethical concerns. The book leaves the reader enthusiastic to engage in research of this nature.

Ristock and Pennell have not written a recipe book. Instead, the book is intended as an exploration into issues associated with community research and as such it is a reflexive examination of the lessons learned from their research processes. An important distinction between this book and most "how to" method books is that Ristock and Pennell raise three sets of issues that emerge prior to the point at which most books begin. The authors discuss: the relationship between research and the goal of social change; critical and responsible use of power; and process concerns, such as reflexivity, transparency and bridging gaps. Only after these important issues are addressed do they turn to designing a study, collecting data, analyses and dissemination. Instead of ending at this typical point, Ristock and Pennell query issues associated with research outcomes (alternative truths, renewal, inclusive communities and accountability). Additionally, they encourage framing the entire research project within a feminist framework which is sensitive to postmodern insights.

This book is clearly written and accessible to community groups, upper level undergraduates, graduate students and professional researchers. Familiarity with concepts such as empowerment, community research, feminism or postmodernism is not taken for granted. The reader is exposed in a systematic way to the relevancy of these concepts and a glossary of important concepts is included.

June Corman
Brock University

No Life Like It: Military Wives in Canada

Deborah Harrison and Lucie James Laliberte.
Lorimer and Company, Toronto, 1994; 266 pages;
\$19.95

The impact of the military crosses the lives of women in many different ways, few of which are benign. The contact which appears most beneficial to women is their recent advancement to high positions in military organizations. Although this is cited as a sign that the Armed Forces are progressive organizations where old habits are changing, it is also tokenism in institutions built around male bonding and machismo practices. The appointment of a few women to high positions can be contrasted with the many documented cases of the sexual harassment, exploitation and rape of lower-ranked women in the military.

Even more than the cases of gender harassment within the military, the public is more familiar with issues around civilian victims of military violence and war. Most of these victims are women and children. The use of rape and other sexual crimes against women as systematic practices of war, the economic and sexual exploitation of women as prostitutes, camp followers, or leisure women, for soldiers on leave also surfeit as a consequence of military conflict. Harrison and Laliberte document a less well known but continuing form of exploitation of women by the military, an exploitation sanctioned by the norms of society at large which places the needs of men above those of